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* CHAPTER IX *
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* EXPIATIONS *
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Through the right performance of rituals a yajamāna could get all his desires fulfilled, but at the same time a ritual, performed in a wrong manner, could produce an evil effect or no result at all. Even a minute negligence could lead a yajamāna to anguish. In these circumstances, if a sacrifice could not yield the desired fruit then what was the use of performing such a rite? In the beginning, in order to maintain the sanctity and correctness of the sacrifice there might have been a practice to repeat a single ritual many times on account of mistakes committed again and again. This practice might be consuming a long duration to complete the original sacrifice and sometimes it might not be reaching to completion. Facing such circumstances, the ṛtviks of those days might have pondered upon the problem of making a yajña fruitful notwithstanding with the improper performance of the rites. Under such contingency the ṛtviks invented a new type of a ritual known as 'Prāyaścitta' (expiation).

(I) Formation and Meaning of Prāyaścitta:- 'Prāyaścitta' is taken to have been formulated from two constituents viz. 'Prāya' (meaning tapas) and 'citta' (meaning firm belief) and is taken to mean as a means of removing the sins committed.¹ In the language of Mīmāṃsā, Prāyaścitta may be said to be either kratvartha or puruṣārtha; of which the former is prescribed in the Śrauta sūtras.² Sāyaṇa finds in Prāyaścitta, 'Prāyaḥ' as having been formulated from 'pra' and 'ayaḥ' and meaning happening, and 'citta' as meaning knowledge. Therefore, according to him, the rituals, which are performed after having known the happening are known as 'Prāyaścitta'.³ Hence, the word 'prāyaścitta' could be taken to mean the performance of a parti-

cular ritual which helped in getting rid of the accidental mistakes committed in the yajñas.

(II) Discrepancies leading to Bad-Effects:- The discrepancies, which led a sacrifice not to yield the desired result or to produce bad effects, were of four types viz. absence of action (akaraṇam), deficient action (nyūnakaraṇam), redundancy of action (atiriktakaraṇam) and inaccurate action (ayathākaraṇam).⁴

The ritualistic-texts prescribe detailed and minute accounts of the yajñas. At the time of performance of these yajñas sometimes some rituals might escape undone due to the negligence or ignorance sometimes of the ṛtviks and sometimes of the yajamāna. This is known as absence of action (akaraṇam). For example, if one oblation from the prescribed number of oblations is not offered then it would be the absence of action. Kātyāyana prescribes that if the Śamistayajus oblation has been offered and afterwards the performer remembers that he has omitted an oblation then he should, first, conclude the rites of the iṣṭi and then arrange for the havis-material for the second time and repeat all the rites from agnyānvādhāna to apavarga (end).⁵

In the yajña, if the performance of a ritual is lesser than the prescription then it is known as deficiency in action (nyūnakaraṇam). Recitation of less verses, to offer less oblation than prescribed, etc. are the deficiencies in action. If the performer, before offering the rain oblation, remembers that he has forgotten to prepare an oblation then it would be the 'nyūnakaraṇam' of ritual. In such a case the forgotten oblation is prepared performing all its subsidiary rites and then it is brought to the Veda.⁶

The performance of a ritual in addition to the prescribed or fixed rituals is known as 'atiriktakaraṇam'. Recitation of extra verses, making extra oblations, putting more samidhās etc. all come under this head. If the Ahavaniya-fire gets extinguished for the third time then, according to some ācāryas, fire is churned out and is deposited in the Gārhapatya, where⁷ from it is taken to the Ahavaniya. But, if the Ahavaniya is still burning and one carries forward the fire from Gārhapatya⁸ then this action would be rewarded as 'atirikta' action. The excessive baking of puroḍāśa is also an example of 'atiriktakaraṇam', for which the subsequent rites pertaining to puroḍāśa are completed and then with the properly baked puroḍāśa the oblation is once again offered.⁹

In the yajña when, in fact, a ritual is performed, but its performance is not in due order or is not in accordance with the prescription of the ācāryas, then it is known as 'ayathākaraṇam'. For example, in the Śrauta rituals the particular verses and sāmans were fixed for the particular rituals. But, if a verse or sāman is chanted in place of another then, no doubt, the formality of chanting a sāman is completed, but not according to the requirement of the ritual. This is regarded as inaccurate action (ayathākaraṇam). Kātyāyana prescribes an oblation for Agni-Pāthikṛta in case an inaccurate sāman is chanted.¹⁰ Similarly, if the names of the deities are uttered in a wrong order, while cutting the puroḍāśa etc., it would also be a case of 'ayathākaraṇam'. In this case, there is an usual expiatory oblation pertaining to Adhvaryu and the rite is gone through in the prescribed order.¹¹

(III) Nature of Prāyascittas (Expiations):- The Śrauta rituals of expiation were performed to remove the faults in the yajñas.

Particular expiatory rituals were fixed for the particular mistakes committed in the yajña.

Expiatory rituals were not of the nature that they could be performed at any time and according to one's own will without caring for the prescriptions. They were performed immediately after the mistake committed, and according to the prescription of Śruti.¹²

The performance of expiatory rituals was symbolic also. In the morning, actually the rituals of Agnihotra were performed before the sun-rise, but if they were not performed in due time then silver, representing the moon, was placed in front¹³ and then the Agnihotra rituals were performed. In this way, the performance of Agnihotra was taken to be correct.¹⁴

The performance of expiatory rituals is taken as magical also. Moore observes: "Besides sacrifice and offerings, expiations have a large place in most religions. These rites are much more persistently connected with magical conceptions and customs than sacrifices proper".¹⁵ But, it should be noted that in the case of Śrauta rituals, the expiations were only meant for removing the faults in the performance of general rituals.

(iv) Types of Performing the Expiations:- It was thought that gods accept an offering only if it is offered without a flaw in the performance of ritual. To remove the flaws committed in the ritual performances Śhāradvāja-Śrauta-Sūtra prescribes three types of performances of expiatory rituals viz. to recite a verse, to offer an oblation or a sacrifice.¹⁶ Āpastamba is also of the same view.¹⁷

For every known mistake in ritualistic performance there was an expiation, but what about the unknown and unnoticed mistakes? For the removal of such mistakes, 'Sviṣṭakṛt' offering was made at

the end of the main ritual. Svistakṛt was such an offering which could remove the faults committed knowingly or unknowingly and after it no other offering was made.¹⁸ Though Sautrāmāṇi has independently^{been} dealt with in KŚS, it is also regarded as a sacrificial ceremony that was originally instituted to atone for excess in Soma drinking.¹⁹ Thus whole of the sacrifice is taken as 'Prāyaścitta'.

The performance of expiatory rituals included feeding of the ṛtviks also. For instance, Śān.ŚS prescribes that at the Soma sacrifice if the animal victim, i.e. he-goat, dies being brought to the yūpa then another one is immolated and the dead is slaughtered for the ṛtviks.²⁰

(v) Various Options in Expiatory-rituals:- In the Śrauta sacrifices, options in various contexts are met with. They are found in the expiatory rituals also. These options include: Option in the way of performing a ritual, option in material and option in dakṣiṇā. Besides, sometimes option in deities is also seen.

In the Performance: The form of expiatory rituals is generally fixed but sometimes a ritual could be performed either in one or the other way. For example, if the Gārhapatya fire is extinguished, while the Ahavaniya is still burning then, optionally, some portion of the Ahavaniya is carried and is deposited into the Gārhapatya-hearth. Or the entire fire could be carried from Ahavaniya and deposited into the Gārhapatya and therefrom taking Ahavaniya to its hearth, or the Gārhapatya may be obtained from the contact of stones (rubbed against each other) and the grass-blades; or it may be produced through churning.²¹ Sometimes, option is seen in the performance or non-performance of expiation. For example, Kātyāyana states that there is no expiation if the different fires come in contact with each other. But, if the yajamāna feels unhappy about the contact of

fires then he may optionally offer an isti to Agni-samsarga.²²

In Material: Option in the materials of offering is also found in the expiatory rituals. For instance, among the expiations of *Āsvamedha* it has been prescribed that if the horse dies due to the pulmonary (*yaksamanā*) disease then caru or twelve-kapāla puroḍāśa is offered for Prajāpati.²³

In dakṣiṇā: Dakṣiṇā is given in the expiatory rituals also. If the sun rises before offering the morning Agnihotra then having performed the expiation, *Ādhvaryu* is given the object of his own choice in dakṣiṇā.²⁴ But, sometimes there is option in the things to be given in dakṣiṇā. If the functions of amāvāsyā day are performed on the pratipad day by mistake then having performed the expiation, either a bow with three arrows; or only a staff is given in dakṣiṇā, or the *yajamāna* may give dakṣiṇā in the form of 'anvāhārya' as prescribed for the model-isti.²⁵

In Deities: Generally, there is no option regarding the deities, however, such options are also met with. For example, if *Thavaniya*-fire extinguishes then, according to *Āp.33*, eight-kapāla puroḍāśa is offered for Agni-Jyotiṣmati, and not for Agni-Tapasvati,²⁶ whereas *Rudradatta*, the commentator of *Āp.33*, explains that there are some people who take option between the two deities i.e. Agni-Jyotiṣmati and Agni-Tapasvati.²⁷ This type of option might have remained in vogue only due to the difference of 'Śakhās'. There is another very clear example of option in deities: if a *Brahmacārī* approaches a woman for sexual intercourse then, according to *Bhāradvāja Śū.*, an ass should be offered either to Nirṛti or Prajāpati.²⁸ But, according to *Āp.33* the deity should be either Rākṣas or Nirṛti.²⁹ Whatever may be the case, one thing is clear that option in deities in the expiations was also in vogue. However, it would be worthstating here

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that KṢS does not give any option for the deities while prescribing the 'Prāyaścittas'. Option in the case of verses is also not met with.

(vi) The Chief-performer of Expiations: Brahmā:- Among the ṛtviks Brahmā was regarded as protector of the sacrifice. Therefore, it was his foremost duty to protect the sacrifice by removing the mistakes committed therein. It was he, who, generally, performed the rituals of expiations. He had an unrestricted right to perform these rituals because he was regarded as connected with the three Vedas (Rk, Yajus, Sāma).³⁰ It was the Brahmā who was capable of making for all the losses. Kausītaki Brāhmaṇa states that 'they say whatever mistake or excess occurs in the sacrifice that affects the Brahmā-ṛtvik, that he treats with the threefold learning (i.e. the three vedas).³¹ He used to offer libations and to recite the verses for expiation.³² ŚāṅṢS categorically states that Brahmā performs expiatory rituals at the istis, animal-sacrifices and soma sacrifices.³³

Brahmā had to expiate for the mistakes committed by other ṛtviks. If the mistake was committed by Hotā in regard to the text of the Rgveda then Brahmā used to offer an oblation into Gṛhapatya with 'Bhūh svāhā'.³⁴ If Adhvaryu committed some mistake in the recitation of Yajurveda-verses then Brahmā used to offer an oblation into Dakṣiṇāgni with 'Bhuvah-svāhā', but if the mistake was committed at the soma sacrifice then into Āgnīdhra-fire.³⁵ If Udgātā committed some mistake in chanting the sāmans from Sāmaveda then Brahmā used to offer an oblation into Ahavaniya with 'Svāh Svāhā'.³⁶ If it could not be asserted whether the mistake was committed by Hotā, Adhvaryu or Udgātā then three oblations were respectively made with three mahāvyāhrtis viz. Bhūh, Bhuvah, Svāh and the fourth oblation was offered by combining all the three mahāvyāhrtis.³⁷

Brahmā had to perform expiations for his own wrongdoings also. During the performance of sacrifice, speaking worldly words was strictly prohibited. In the sacrifice, after his selection, Brahmā used to take his seat and hold silence. And if he spoke any worldly word during the period of his speech-restrain, he had to go under expiation by reciting a verse addressed to Viṣṇu,³⁸ and then to hold silence again.

Thus Brahmā had to perform expiatory rituals for the mistakes committed by himself as well as by ~~the~~ others. He was the chief-performer in the Śrauta rituals of expiation.

(vii) Expiations for the Yajamāna:- In the Śrauta-yajñas a yajamāna had also to perform the expiatory rituals, for violating the rules, sometimes by reciting verses, making offerings and sometimes performing rites.

He was supposed not to utter any worldly word during the period of speech restrain. If by chance he gave up speech at a wrong time then he had to recite a ṛcā addressed to Viṣṇu and again hold silence.³⁹ He was not allowed to loose his temper during the performance of rituals. If he lost his temper or spoke obscene language, after he had been initiated, he had to worship the fire by reciting 'om tvamagne' etc.⁴⁰ If the initiated yajamāna had a sad dream then he recited a verse 'Paryāvartte' etc.⁴¹ These are the instances of performing expiations through reciting the verses.

If the yajamāna had done something contrary to his vow of observing rules and regulations on the day previous to the sacrifice, then eight-kapāla purodāśa was offered to Agni-Vratapati.⁴² Fresh grains were always consumed after having performed Āgrayana-īṣṭi.⁴³ If a yajamāna consumed fresh grains without performing Āgrayana then

he had to expiate by offering twelve-kapāla purodāśa for Agni-Vaiśvānara.⁴⁴ These are the instances of expiation through making offering.

If the initiated yajamāna arose in the middle (i.e. left the sattra without having completed it) then he used to take apart his part of soma and (with it) perform a Viśvajit-atirātra rite, which contained all the stomas, all the prsthā-chants and at which he had to give away all his possessions in dāksinā.⁴⁵ This is the instance of expiation by performing a complete rite.

If the milk, to be offered in the evening-agnihotra, was spoiled then purodāśa of vrihi was prepared for Indra and the yajamāna observed fast at night,⁴⁶ which shows that the expiations to be performed by the yajamāna included physical 'tapas' also.

The recitation of verses was the simplest form of expiation. But, the other two forms viz. making an offering and performing a complete rite, were successively complicated ones.

(viii) Expiations related to the various accessories:

There was a large number of accessories used in the Grāuta-sacrifices and it is quite possible that some mishap should occur with them. Therefore, to remove these mishaps expiations have been prescribed by the ritual experts:

(A) Expiations related to the Fires:- Different fires were enkindled in the Grāuta rituals and with these fires various mishaps could occur for which expiations are found in a details. Sometimes mishaps occurred in the form that a particular fire extinguished. If the Thavanīya-fire extinguished then a burning brand was taken out of the Gārhapatya-fire and expiatory ritual was performed by making an offering of eight-kapāla purodāśa to Agni-Jyotiṣmat.⁴⁷ The non-performance of expiatory ritual was regarded as resulting in the death of the

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eldest son of the yajamāna.⁴⁸ If the Gārhapatya-fire extinguished and no expiation was performed then the yajamāna himself was supposed to die.⁴⁹ The expiatory ritual was performed as such: if at that time Ahavaniya-fire was burning then an offering was made into the Ahavaniya with 'udānah prāṇam' etc.⁵⁰ If both of the fires (Ahavaniya and Gārhapatya) extinguished then new fire was churned out and in this practice a fire-brand, taken from the Ahavaniya, served as the upper arani and the fire-brand, taken from Gārhapatya, served as the lower arani.⁵¹ In case the Dakṣiṇāgni extinguished then the expiatory offering was made into the Gārhapatya with 'Vyāna udānam' etc.⁵² If all the three fires viz. Ahavaniya, Gārhapatya and Dakṣiṇāgni, extinguished then eight-kaṭāla puroḍāśa was offered to Agni-Tarasvat, Janadyat and Dāvākavat.⁵³

The Śrauta-fires were enkindled in their different hearths, but sometimes they were mixed with each other. The rituals of expiations have been prescribed if the fires mixed with each other. For instance, if Gārhapatya and Ahavaniya fires mixed together then as an expiation eight-kaṭāla puroḍāśa was offered to Agni-vipre.⁵⁴ If Gārhapatya and Dakṣiṇāgni or Dakṣiṇāgni and Ahavaniya were mixed together then eight-kaṭāla puroḍāśa was offered to Agni-vīti.⁵⁵ If all the three fires were mingled together then eight-kaṭāla puroḍāśa was offered to Agni-vivici.⁵⁶ An offering of eight-kaṭāla puroḍāśa was made to Agni-śuci, if the fire was mixed with the fire maintained in an impure fire-pan.⁵⁷ If the fire was mixed with the fire caused by lightning then eight-kaṭāla puroḍāśa or melted butter was offered for Agni-apsumat.⁵⁸ The preparation of puroḍāśa takes a long time that is why melted butter has also been prescribed in place of Puroḍāśa.

Thus, the expiations in a large number were performed if there occurred mishaps of various types with different fires. These

expiations show the great respect and care attributed to the purity of the fires.

(B) Expiations related to the various offering-materials: A descriptive account of various offering materials has already been given in the foregoing chapter. The experts of Śrauta rituals have prescribed expiatory rituals for these offering materials also.

(a) Milk:- Milk was the chief offering material at the Agnihotra, but at the time of milking if blood came out of the teats of the Agnihotri-cow then dakṣiṇāgni was covered with a straw-mat or a cloth and having said 'vyutkrāmata' etc. blood was offered to Rudra on the hot ashes of dakṣiṇāgni.⁵⁹ If the Agnihotri-cow ate some impure thing and the milk was spoiled in the body of the cow itself then the milk was offered to Rudra.⁶⁰ When the cow was being milked and the milk was spoiled in the pot then it was offered to Asvins.⁶¹ Numerous other expiatory rituals were also performed if there occurred an accident with milk.

(b) Soma:- If the Soma, when it had been brought,^{was} carried off then without any delay other soma was brought and was pressed out and the person, who brought it, was given something as his fee.⁶² If the Soma was not available then pūtikā plants or arjuna herbs or kuśa stalks were pressed out and this pressed out juice was mixed with the fresh milk at the morning pressing; with boiled milk at the midday pressing and with coagulated milk at the evening pressing, and the cow was given as the fee to the ṛtviks and after 'ayabhrtha' the new initiation was taken.⁶³ If the soma was mixed with rain waters then reciting 'indurindum' etc. it was consumed.⁶⁴ If the soma fell down from the camasa then it was touched with the verse 'askannemā' etc.⁶⁵

(c) Ghee:- One norm of expiatory ritual related to ghee was to make a gift. For example, if the ghee was spilt then a bright ornament;

and if the ghee was not purified then a living creature was given.⁶⁶
 The expiatory ritual was performed in the form of substitution also.
 If the ghee, in the sruc, got spoiled then pure ghee from the sthālī
 was taken.⁶⁷ If whole of the ghee fell down or sruc broke away then
 Adhvaryu sat at the spot where ghee had fallen or sruc had broken
 and another ṛtviḥ gave him a sruc full of ghee and with this ghee
 he offered libation.⁶⁸

(d) Sānnāyva (a mixture of fresh boiled milk and sour milk or curds):
 If the Sānnāyva was spoiled then with the middle-leaf of palāśa (i.e.
 middle among the three leaves) it was thrown on the door of an
 anthill or was thrown into the waters,⁶⁹ so that it might become food
 for ants and fish. If the sānnāyva, milked in the evening, was
 spoiled then as an expiation the yajamana divided the milk of the
 morning into two parts and having curdled its one part he offered
 with it.⁷⁰ If the moon arose over his sānnāyva then the crows were
 driven away.⁷¹

(e) Gharma: (Hot milk mixed with boiling ājya): With "mā no gharma
 vyathita" etc. eight expiating offerings were made if the bubbles
 appeared in the gharma.⁷² If the gharma was spilt then "tadaśvā-
 kāndhyaṇ" etc. was recited upon it.⁷³ 'Prānāya svāhā' and 'Tūṣṇi
 svāhā' were the two anuvākas which were used as a general expiation
 for any type of mishap occurred with gharma.⁷⁴

(f) Purodāśa: If some portion of the purodāśa, while it was being
 taken, was broken then as an expiation two-kapāla purodāśa was
 offered to Asvins.⁷⁵ If the purodāśa burnt then Adhvaryu completed
 the remaining rituals related to the purodāśa and once again, with
 another purodāśa, offering was made.⁷⁶ Clearly, the deities were
 offered things in full and in good form.

(g) Miscellaneous:- If the Praṇīta-waters (fetched water purified with pavitras) spilt away then as an expiation these waters were touched reciting the verse 'ā etu rājā' etc.⁷⁷ If the sacrificial material was taken out for the deities other than those for whom the sacrifice was to be performed, or other deities had been called for then the havis was offered to the actual deities and the clarified butter was offered for the deities which had been called erroneously.⁷⁸ If the sacrificial material fell down then it was touched with 'devā janamagan' etc.⁷⁹ If an eagle or another animal carried away the vapā or another cut-off part (avadāna) then an offering was made with 'yadvā' etc.⁸⁰

(C) EXPIATIONS RELATED TO THE IMPLEMENTS: A large number of implements viz. milking bowl, droṇakalāśa, ukhā, kapāla, pressing-stones etc. have been referred to in the former chapter. During the performance of śrauta rituals a mishap could occur with any of the implements. To remove these mishaps, expiatory rituals have been prescribed: If the milking bowl was broken or turned upside down then water was sprinkled upon it with vyāhrtis and the broken pieces were thrown on the ash.⁸¹ If the bowl was broken while milking the cow then another one, made by an ārya, was washed and the cow was milked again.⁸² If the sacrificial spoon (sruc) was broken then with another sruc the rituals were performed and the broken one was thrown into the āhavanīya-fire, the stick being in front and its cavity behind.⁸³ If droṇakalāśa (a large wooden vessel for the soma) was broken before the distribution of dakṣiṇā then as an expiation a cow was given as gift, and the going on sacrifice was completed and the soma sacrifice was performed once again.⁸⁴

Ukhā (earthen pot for sānnāyya) was also an important implement. Expiatory-homa was performed even if its part was broken.⁸⁵

If the animal-ukhā (i.e. pan for cooking the parts of the victim) leaked then it was addressed with the verse "ukhām sravantīm" etc.⁸⁶ If a kapāla was lost (or broken) before use then two-kapāla puroḍāśa to Asvins and one-kapāla puroḍāśa to Dyāvāprthivi, were offered.⁸⁷ If the kapāla was broken after use then it was repaired with 'gayatriya tvā' etc. and then after placing it upon the Gārhapatya with the verse 'mano jyotiḥ' etc. offering was made.⁸⁸ If sthālī (earthen bowl used for holding rice grains etc.) was broken and the offering material was spoiled or the milk was ~~spilt~~ spilt then a verse "samudram vah" etc. was recited upon it.⁸⁹ If agnihotra-sthālī (which contained agnihotra-milk) leaked out even when it had not been put over the fire, a verse addressed to Viṣṇu was recited over it.⁹⁰

If the soma-pressing stones were broken then Brahma-sāman addressed to Maruts was chanted.⁹¹ The yūpa was a stake of wood to which a sacrificial animal was tied. It was fixed into the ground and naturally it could be germinated. Before the end of the Sattrā, if the yūpa germinated then as an expiation a multi-coloured he-goat was offered to 'Tvastṛ'.⁹² If a crow sat on the yūpa, Udgātā offered an oblation into the āhavanīya-fire reciting 'ā pavasva' etc.⁹³ If a carriage passed between the fires ready for a sacrifice and the time for regular rituals was violated then an oblation was made for Agni, the Pathmaker.⁹⁴

(D) EXPIATIONS RELATED TO THE ANIMALS:- In the Śrauta rituals, the animals were also among the main offering materials. There are some expiatory rituals that have been related to them.

(a) Cow: If the agnihotri-cow, being milked, laid down then as an expiation it was made to stand by reciting 'udasthāt' etc. and after milking it was given to a brāhmana who would not come afterwards to the yajamāna's house.⁹⁵ The act of sitting of the cow was supposed to be the advent of a misfortune for the yajamāna, but the

ritual of giving it to a brāhmaṇa was regarded as liberty from the misfortune.⁹⁶ It appears that there might be some unknown expiatory rituals, not found in the ritual-texts, which were also in vogue and were performed by the receiver of the cow. Otherwise who would, knowingly, like to be overpowered by a misfortune. The good aspect of sitting of the cow was given by Aruṇi. According to him the cow laid down because she could not bear the glory and greatness of the yajamāna.⁹⁷ The yajamāna should know from it that he was going to be more glorious. The view indicates the sitting of the cow as a good omen which required no expiation. In this case, the cow was not given to a brāhmaṇa because the yajamāna did not like to part with his glory.

If the agnihotri-cow, after the calf had been admitted to it, loved then she was made to eat a handful of barley.⁹⁸ Sāyana takes it as for appeasing the hunger of the cow.⁹⁹ If the cow, while being milked, moved in the evening then upto the morning-agnihotra the yajamāna observed fast, and if the cow moved in the morning-milking then the fast was observed upto the evening-agnihotra.¹⁰⁰ If the cow of an Agnihotri gave birth to a twin then as an expiation thirteen-kapāla purodāśa was offered to Agni-marutvat.¹⁰¹

(b) Horse: At the āśvamedha, the horse was let free for a year. During this period it could have an injury etc. For such mishaps the expiations have been prescribed in the form of various offerings. If the horse became lame then caru was offered to Pūṣan, and if there was any illness in its eyes then caru was offered to Sūrya,¹⁰² because eye is Sūrya.¹⁰³ If the horse died in water then caru was offered to Varuṇa.¹⁰⁴ If the horse got injured with a weapon then a purodāśa was offered to Vaiśvānara.¹⁰⁵ If it was lost then three offerings viz. one-kapāla purodāśa to Dyāvāprthivi, payas to Vāyu

and caru to Sūrya, were made.¹⁰⁶ In case the horse carried copulation with a mare then payas was offered to Vāyu.¹⁰⁷

(c) Other Victim Animals:- If the victim animal, whose upākaraṇa had been done, but had not been tied to the yūpa, ran away then it was assigned to Vāyu and was substituted with another animal of its colour and age.¹⁰⁸ If an animal suffered from fever then caru of 'Vāstu' was offered to Rudra.¹⁰⁹ At the Sūlagava, an ox was offered to Rudra, and if at the time of slaughtering it bellowed then as an expiation a libation of ājya was offered with a verse 'yatpasu' etc.¹¹⁰ At the Pañcasāradīya-sacrifice, which continued for five years, thirty four animals were offered.¹¹¹ If an animal, amongst these animals, died due to excessive feeding then the yajamāna had to give the meat of the dead to the brāhmanas to eat.¹¹²

(d) Impure Animals: Dog, ram, boar and ass all these animals were thought to be the symbol of impurity. If a dog or a ram or a boar passed through the space between Gārhapatya and Ahavaniya fires then reciting 'idam viṣṇu' etc. either water or ash was scattered starting from the Gārhapatya upto the Ahavaniya, and if an ass passed through the fires then purodāśa offering was made to Agni-pathikṛt.¹¹³

CONCLUSION:- In spite of the fact that the Śrauta-yajñas were full of complications, in the Vedic society, a great stress was laid down upon the faultless performance of rituals. The people wanted to have desired fruit which could be had only through accurate execution of a rite. Even a single fault was not tolerated at any cost. For the removal of such faults particular as well as various prāyaścittas were started so that a yajña might not become unable to yield the desired fruit. The close examination of Śrauta rituals reveals that the study of Prāyaścittas is also of a great significance and necessity. The study of the former remains incom-

plete without studying the latter. Really speaking, Prāyaścittas are the complements to the main rituals. They are part and parcel of the Śrauta-yajñas.

REFERENCES

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EXPIATIONS

१. प्रायश्चित्तं नाम तपः प्रीत्यं चित्तं निश्चय उच्यते । तपोनिश्चयसंयोगात्प्रायश्चित्तमिति उच्यते । Haradatta (Mitākṣaravṛtti) on Gāṇḍhāra Dh.Śū.III.4.1.
२. Kāṇḍīya, P.V.: History of Dharma Śāstra, Vol.IV, p.58.
३. अयं अयः प्राप्तिः प्रकृष्येणायः प्रायः । विहितवर्माकरणस्य प्राप्तिरित्यर्थः । तत्प्रकारविषयं चित्तं चित्तानिम् । ^{तत्पूर्वकानुष्ठानानि प्रायश्चित्तानि ।} Sayana on Sāmavedhāna Brāhmaṇa, I.5.1.
४. Vidyādhara on KṢS.25.1.1.
५. KṢS.25.5.17 and comm. by Vidyā.
६. KṢS.25.5.15.
७. KṢS.25.3.3.
८. KṢS.25.3.11.
९. KṢS.25.8.17
१०. KṢS.25.4.22.
११. KṢS.25.5.18
१२. श्रुतिज्ञानं प्रायश्चित्तं विध्यमराधे विधीयते । Bhār.ŚS.9.1.1.
Cf. Āśv.ŚS.3.10.1., KṢS.9.1.1.
१३. Cf. ŚBr.12.4.4.6-7, ĀBr.7.12.
१४. Cf. Thite, G.U., Sacrifice in the Brāhmaṇa Texts, p.168.
१५. Moore, G.F. History of Religions, Vol.I, p.265.
१६. यपो होम उच्यते च । Bhār.ŚS.9.1.3.
१७. KṢS.9.1.3.
१८. नो हि ततः कांक्ष हविषोऽग्नावाहुतिं होष्यन्भवति । ŚBr.15.3.25.
"Svistikṛt is also an epithet ascribed to Agni, for, it is he who is "maker of good offering" i.e. he who makes the sacrifice perfect - Eggeling on ŚBr.1.5.3.23., ŚBR. Vol. XII, p.151.
१९. Paul Emile Dumout; Proceedings of the American Philosophical Society Vol.109, No.6, Dec.1965 (Rpt.) p.310.
२०. आनीते पशो मृतैः नुमाकृतेऽन्यमात्मैर्त्विग्भ्यस्तं कारयेत् । Śākh.ŚS.13.2.1.
२१. KṢS.25.3.5-9
२२. KṢS. 25.4.29.30.

२३. ĀpŚS. 20.7.20
२४. KŚS. 25.4.12.
२५. KŚS. 25.4.44-47.
२६. आह्वनीयेऽनुगतेऽग्नये ज्योतिष्मतेऽष्टाक्षरं निर्वपति । न तपस्वते । ĀpŚS. 9.9.4-5
२७. यदा ज्योतिष्मते निर्वपति तदा न तपस्वते । --- तत्रापि तु ज्योर्विकल्प इत्य-
परम् । Rudradatta on ĀpŚS. 9.9.5
२८. नैरितः प्राजापत्यो वा । Bhār.ŚS. 9.17.5.
२९. रक्षादेवत्यः स्यान्निर्ऋतिदेवत्यो वा । ĀpŚS. 9.15.4.
३०. KŚS. 25.14.37.
३१. यो यत्स्य स्तुतितं वीर्यणं वा भवति ब्रह्मण स्व तत्प्राहुस्त्वम ब्रह्मा विषया
विषयं भिषज्यति K.Br. VI.12. Cf. ब्रह्मा विनिष्टं सन्ध्यातीति श्रुतेः ।
KŚS. 25.14.36
३२. जुहोति जपतीति प्रायश्चित्ते ब्रह्माणं । Āsv.ŚS. I.116
३३. ऋष्टि पशुबन्धेषु सोमे च प्रायश्चित्तं ब्रह्मा जुहोति । Śān.ŚS. 3.21.1.
३४. KŚS. 25.1.5.
३५. KŚS. 25.1.6-7
३६. KŚS. 25.1.8.
३७. KŚS. 25.1.12.
३८. व्याहृत्य वैष्णवं मन्त्रं जप्तेत् । KŚS. 2.2.6, cf. ŚBr. 1.7.4.20,
Vkh.ŚS. 4.2., ĀpŚS. 3.18.8., Vt.ŚS. 1.2.3., Mān.ŚS. III.1.7:
Āsv.ŚS. 1.12.25., Vārāha.ŚS. 1.1.5.15.
३९. Vkh.ŚS. 12.10, Mān.ŚS. 2.1.2.38, ŚBr. 1.1.4.9.
४०. ' त्वमग्न ' VS4. 16 इत्याह ब्रुवाऽवृत्यं वा व्याहृत्य KŚS. 7.5.1. ४५-
तंभाषणप्राकृतादिभाषणम् । Padhati on KŚS. 7.5.1.
४१. KŚS. 25.11.21.
४२. ABr. 7.8., KŚS. 25.4.27, ĀpŚS. 9.4.15.
४३. एतत्कृत्वा नवमन्त्रं प्राश्यते नाकृत्या । Vidyā on KŚS. 4.6.1.
४४. ABr. 7.9, KŚS. 25.8.16, ĀpŚS. 9.14.5.
४५. Śān.ŚS. 13.13.1., BBr. 9.3.1.

४६. ĀpŚS.9.1.25.
 ४७. Śān.ŚS.3.19.10, ĀpŚS.9.9.4, TS. 2.4.7-8.
 ४८. ŚBr.11.5.3.8.
 ४९. ŚBr.11.5.3.9.
 ५०. ĀpŚS.9.10.3, ŚBr.11.5.3.9,
 ५१. KŚS.25.3.35, Śān.ŚS.3.19, 14-15, ĀpŚS.9.9.11, ABr.7.8.
 ५२. ĀpŚS.9.10.4, ŚBr.11.5.3.10,
 ५३. ABr.7.8..
 ५४. ĀpŚS.9.3.19. But ABr.7.6. prescribes for Agni-viti.
 ५५. ĀpŚS.9.3.21.
 ५६. ABr.7.6, ĀpŚS.9.3.18
 ५७. KŚS.25.4.34.
 ५८. KŚS.25.4.33
 ५९. KŚS.25.2.2., ĀpŚS.15.18.5, Hir.ŚS.15.2.4, ŚBr.'12.4.2.1.)

prescribes offering of blood to be made to ^{Pra}rajāpati because he is 'ALL' Now the question arises whether the offering be made to Rudra or Prajāpati? Rudra is related to the animals. ABr.(III.33) describes how Rudra gained his supremacy upon the animals.

(स एतमेव वरमवृणीत पशूनामाधिपत्यम्) ŚBr.(1.7.4.1-12) also shows that Rudra was promised by the gods to make him the lord of the animals. So the offering should be made to Rudra. But if Prajāpati is 'all' then also it is right to offer for him. In this way it is an optional offering in respect of the deity.

६०. KŚS.25.2.3.
 ६१. KŚS.25.2.5.
 ६२. Śān.ŚS.13.6.1-2,, ŚBr.9.5.2.
 ६३. Śān.ŚS.13.6.3-4, MānŚS.3.6.4.5
 ६४. KŚS.25.12.5.
 ६५. KŚS.25.12.8.
 ६६. ĀpŚS.9.13.1-3

६७. KŚS. 25.5.20
 ६८. KŚS. 25.2.29-30
 ६९. K̐ ĀśV. ŚS.3.10.23.
 ७०. ABr.7.4.
 ७१. ĀpŚS.9.4.6.12, MānŚS.3.1.14.
 ७२. ĀpŚS.15.17.10.
 ७३. ĀpŚS.15.17.1., TBr.3.7.10.2.
 ७४. ĀpŚS.15.17.4.
 ७५. KŚS.25.5.1.
 ७६. KŚS.25.8.17.
 ७७. KŚS.25.5.28.
 ७८. Śān. ŚS.3.20.20, ĀpŚS.9.15.22.
 ७९. ĀśV. ŚS.3.13.15.
 ८०. Mān. ŚS.3.5.15., ĀśV. ŚS.9.17.4.
 ८१. KŚS.25.2.25.
 ८२. Mān. ŚS.3.2.3., ĀpŚS.9.5.7.
 ८३. ABr.7.5.
 ८४. KŚS.25.12.27
 ८५. अर्थं समवायात्प्राश्चित्तोपदेशःपि। Jai.6.4.10.
 ८६. KŚS.25.9.15, Mān. ŚS.3.5.14
 ८७. Bhār. ŚS.9.16.7, ĀpŚS.9.13.3, ABr.7.9.
 ८८. ĀpŚS.9.13.8, MS.1.4.13, Vs.2.13.
 ८९. ĀśV. ŚS.3.11.6.
 ९०. Bhār. ŚS.9.6.1.
 ९१. KŚS.25.12.16.
 ९२. Mān. ŚS.3.6.1., Śān. ŚS.13.4.1, TBr.1.4.7.1., PBr.9.10.3.
 ९३. KŚS.25.6.6.
 ९४. Śān. ŚS. 3.4.2, ĀpŚS.9.10.17,

६५. KSS. 25. 1. 13-14, ŚBr. 12. 4. 1. 9; TBr. 1. 4. 3. 2, ŚānŚS. 3. 20. 2-3, Āsv. ŚS. 3. 11. 1-2, ABr. 5. 27; ĀpŚS. 9. 5. 2, Mān. ŚS. 3. 2. 1, BhārŚS. 9. 7. 1-2.
६६. ŚBr. 12. 4. 1. 9.
६७. Ś. Br. 12. 4. 1. 11.
६८. Śān. ŚS. 3. 20. 1, Āsv. ŚS. 3. 11. 4; ĀpŚS. 9. 5. 4, KSS. 25. 1. 18 prescribes a bunch of Kuśa.
६९. तच्च भक्षणं कुशाशान्त्यै संपद्यते । Śāyana on ABr. 5. 27. 1
१००. Āp. ŚS. 9. 6. 9.
१०१. ABr. 7. 9.
१०२. KSS. 20. 3. 13-14, ĀpŚS. 20. 7. 10, ŚBr. 13. 3. 8. 2, 4.
१०३. सूर्यश्चतुः । TS. 7. 5. 25. 1.
१०४. KSS. 20. 3. 15.
१०५. KSS. 20. 3. 16, ŚBr. 13. 3. 8. 3.
१०६. KSS. 20. 3. 18.
१०७. ĀpŚS. 20. 3. 20; ŚBr. 13. 3. 8. 1.
१०८. KSS. 25. 9. 1.
१०९. ĀpŚS. 9. 14. 1, वास्तुनामि सस्य विरोधः इति रुद्रपदः ।
वास्तु हि त्वत्सस्य यद्गुतेषु हविःषु ॥ Ś. Br. 1. 7. 3. 7.
११०. ŚānŚS. 4. 17. 12.
१११. KSS. 23. 4. 4.
११२. KSS. 23. 4. 23.
११३. KSS. 25. 4. 18-20; VS. 5-15; ŚBr. 12. 4. 1. 4; Āsv. ŚS. 3. 10. 14; ĀpŚS. 9. 6. 11, Mān. ŚS. 3. 4. 9.